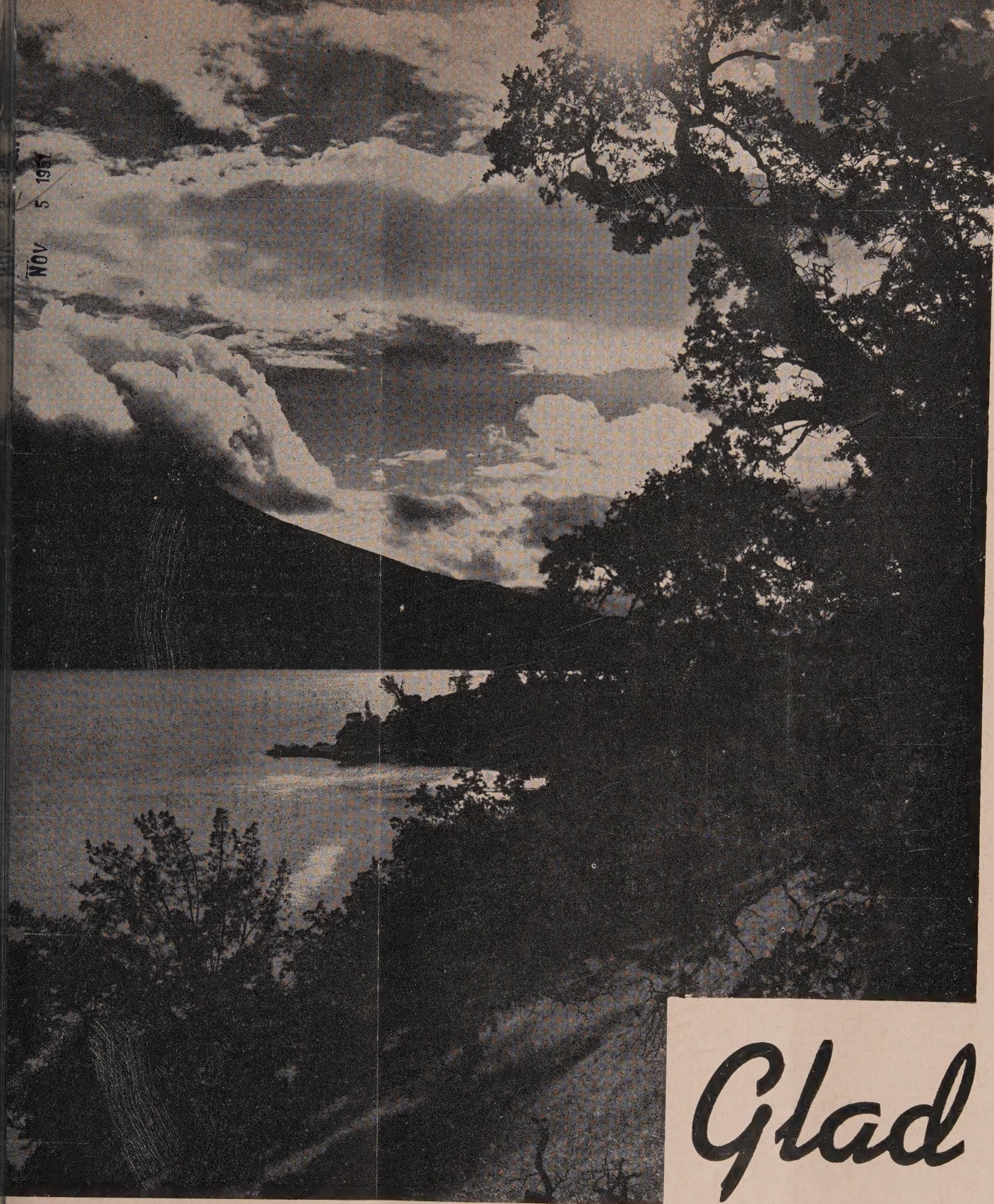


Nov 5 1951



Clear Lake and Mt. Konocti with its head in the clouds - Lake County

NOVEMBER 1951

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Glad Tidings

I Am Thankful

I am thankful that I am an American, living in a land that permits freedom of choice in worship, of work within the limits of one's abilities, in where and how we'll spend our money—if there is any left after taxes and the drain of inflation have taken their toll. At least, if there is any over, there are things to buy and variety from which to choose. Our country sets the best table, clothes its common people better, and offers luxuries to everyone in general such as Solomon in all his glory could never dream. Where could ice cubes be secured to put in the royal drink on a hot Palestinian summer's day? Or what despot, however great, could turn a knob and bring in voices and pictures of people far away. He could command entertainers to appear before him, but he could not hear the voice of a dead singer, nor preserve the past in sound.

I am thankful that I am in California. In a poll taken some time ago, it was discovered that of people chosen at random for questioning as to where, anywhere, on earth they would like to live, six out of 10 wanted to come to California. So no matter what we have or do not have, in living here, we are doing something sixty per cent of people elsewhere want to do.

I am thankful that I am a Christian, for in being born again, I have a new horizon, an eternal future, and something built into my life that time and testing cannot wear away. Jesus Christ is my Saviour, so much more than a revered historical character. Through Him the things of the Spirit come into focus, and I become aware of the peace of His pardon, the privilege of prayer, the power of faith, the presence of Christ, and, vaguely, the purpose of His program for His people. Enough appreciation of the grace of God takes the vanity out of living and the futility out of labors that forever seem unfinished. When Christ is real, so is heaven and the good things on the earth: such things as love, and hope, and right, and understanding.

I am thankful that I am Pentecostal. That is not intended to sound bigoted. But I thank God for the experience of the fullness of His Spirit. Jesus promised the outpouring, and the promise is fulfilled in the lives of many, who believe and receive. With the miracle of the infilling of His Spirit, there is ease in believing Him for other miracles—for the things that need doing in lives all about us. As real as the baptism of the Holy Spirit is the operation of His Spirit to teach and guide, to use and bless.

Instead of bemoaning the fact that

there are those who forget to be thankful on Thanksgiving Day, let us count our blessings. We'll enjoy it, and it may be that someone else will be inspired to join us in the praise we all owe unto Him. The Psalmist said: *"I will bless the Lord at all times: his praise shall continually be in my mouth."* (34:1).

—M. M.

GIVING

God might have used His sunset gold so sparingly,

He might have doled His blossoms out quite grudgingly,

He might have put one wee star in all the sky—

But since He gave so lavishly,

Why should not I?

—Selected.

We wonder if the eloquent founders of this nation would have talked so glowingly of posterity if they had known we were going to be it.

GLAD TIDINGS

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"He that neither coveteth to please men, nor feareth to displease them, shall enjoy much peace." —Thomas A. Kempis

THE BENEDICTION

"The grace of our Lord Jesus, the love of God, and then Communion of God's Spirit be with you all, Amen."

How often have we listened to the benediction prayer,

Then straightway have forgotten these words were spoken there.

We thought in terms of blessing for just the moment, then

Considered all was ended when the speaker said Amen.

But O the depths of meaning of that word known as grace,

God's undeserv-ed favor to Adam's fallen race.

The Law—It came by Moses, but grace has come through Him,

The Christ, our Lord from Heaven, the one who knew no sin.

Immaculate conception, the Father's holy plan;

Christ, though born of woman, was not the seed of man.

Man is a triune being; he is a trinity.

He's body, soul, and spirit; always and e'er shall be

A three-in-one, well balanced, although the tempter came—

Thus sin brought separation, reproach upon God's name.

Our God is far too holy, He could not sin behold;

He could not see the sinner, except through grace, we're told,

God's love, though e'er prevailing, could not suffice alone

To veil man's transgressions and for his sin atone.

There must be a Redeemer; it was God's Son, we know

Who needs must be the channel through which this grace must flow.

God's only Son begotten, the nearest kin is He,

The heir and sole possessor of all immensity.

John saw through Revelation a man upon a throne,

A book in His possession that only Christ alone,

Slain Lamb from the foundation, could break the seals thereof,

Revealing all its contents, and pay our debt through love.

A voice is crying, "Worthy, yes, worthy is the Lamb,"

Ascribing power and wisdom unto the great I AM.

Riches, strength, and honor be unto Him as well,

Blessings full of glory through Him—Immanuel.

Communion of the Spirit means fellowship, so sweet,

Through the Holy Trinity, makes man with God complete.

"The grace of our Lord Jesus," let us repeat again,

"Grace and peace be multiplied . . . forevermore, amen."

Lillie Buffum

(Eph. 4:4-15)

In beginning this message on the gift of teaching and the importance of this ministry, I think it well to point out the rather obvious fact that most generally two or more of the ministry gifts are happily blended in the same individual. Preaching that is worthy of



the name is always instructive. Modern thinking can readily adjust itself to the position that preachers should be apt to teach, but the concept that teachers could mix in a bit of preaching to advantage is not generally appreciated. I am

convinced, however that the most effective teacher is one who is capable of waxing eloquent at times as he handles the Lively Oracles. Surely the teacher whose heart is on fire with the spiritual content of his message should be expected to rise above the stiff professional attitude that is common in teachers who deal exclusively in mundane things. Where did we get the notion that teachers should be less vibrant or that in this field of service they might make a passing grade when they themselves are barely lukewarm and their teaching void of inspiration? Surely there is nothing in the Scriptures upon which such a thoughtless and heartless notion could be based.

The highest and best in the entire realm of Christian ministry to which one could aspire would be a happy blending of the preaching-teaching grace of the Spirit as exemplified in our Lord Jesus Christ. We read that He went through Galilee teaching and preaching, and again that He departed thence to teach and preach in their cities. Whether teaching or preaching, "Never man spake like this man."

When the time was drawing near that the Master was to leave His disciples for a wider and more exalted ministry, He promised to send them "another Comforter," saying, "When He, the Spirit of truth is come, He will guide you into all truth." . . . "He shall teach you all things." They were told to remain at their base in Jerusalem until the promised power came upon them. The Master's insistence here should impress us deeply. Security for the workers and efficiency in the work are adequately provided in this divine arrangement that the leaders of men shall themselves be led of God. The work is too great for human accomplishment. Whatever natural or acquired

The Importance of the Teaching Ministry

by W. T. Gaston

(Message given at the recent Sunday School Convention)

qualities of leadership we may possess, this divine gift of power is an absolute must. This truth is foundational. We cannot be too thorough at this point. Ministry in spiritual things is shut up to those with spiritual discernment and enablement. Any other approach to this realm is unauthorized and unrecognized by the Head of the church. May we learn this once for all and pour contempt upon any disposition to grow in self-reliance.

The *Acts of the Apostles* opens with a significant reference to "all that Jesus began both to do and teach until the day in which He was taken up." The wonderful doings and teachings that continued after He was taken up and the Other Comforter sent down must be attributed to one and the same source. That same Jesus who was here in the flesh, was and is here in the Spirit, and the work goes on. The fountain-head had been lifted up, but the stream in its source and essence remains forever the same.

The divine program for the church, as outlined in the Great Commission, is to "make" disciples and "teach" them. Beginning at Jerusalem, they were to spread out to the uttermost parts. The record of their exploits is still the great challenge to the church. The simplicity of their faith, the intensity of their devotion, the selflessness of their motives, and their general efficiency in getting the job done has never been duplicated through successive generations. We still look back to see good men at their best and the church at her purest.

Having said this, I am ready to say something that is too generally overlooked. Far to many see naught but perfection in first-century Christianity and little but imperfection in the church of today. The position is erroneous and dangerous. There were definite weaknesses in the Apostolic Church, and the lack of teaching was responsible in large measure.

Look briefly at the situation in Corinth. A great revival had come to that sprawling heathen city. Under apostolic leadership, a great Pentecostal assembly had been established. There was great blessing, great crowds, and spiritual gifts in profusion. Yet, in this highly favored assembly, there developed ere long disappointing carnality,

widespread confusion and disorder. Unable to visit them at once, the great Apostle sent them a corrective letter. Any thoughtful reader of the Corinthian Epistles can see the great importance of the ministry of teaching to the Corinthian church.

The churches in Galatia had auspicious beginnings, but here, too, the picture is far from ideal. Lack of the right kind of teaching was no doubt responsible for the people's infatuation with the bewitching sophistries of those who brought them a mixed gospel, which was in reality "another gospel." The condition must have been critical indeed to cause Paul to marvel and fear lest in vain he had bestowed labor upon them. The Galatian Letter was a laborious effort to teach the people the great essentials of the faith and to fortify them against error.

To the Hebrews Paul complains that "When ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." Here, of all places, in the Hebrew brotherhood we see retarded growth and a kindergarten appreciation and appropriation of truth.

There is no reasonable expectation that believers will naturally grow up into Jesus Christ. They must be fed, shepherded and established in the truth. Hence the appalling need for more and better pastors and teachers.

The teacher's ideal will comprehend features that could not be considered here. But in my opinion, the chief objective should be to become a proficient expositor of the Bible. In the eighth chapter of Acts there is an outstanding example of an evangelist who was also "apt to teach." The whole setting is unique. An important man is awake to the importance of spiritual things. He was returning from Jerusalem, where blind religious leaders had failed to bring him light. He was reading the prophecy of Isaiah when our evangelist joined the chariot. His question and the answer spotlight the importance of the teaching ministry throughout the age. "Understandest thou what thou readest? And he said, how can I, except some man should guide me." I pause to ask how can the hungry multitudes of our day understand the Scriptures except someone guide them, who himself is being guided by

the one infallible teacher, the blessed Holy Spirit? "Then Philip . . . began at the same scripture, and preached unto him Jesus." He expounded the Scripture, and the hungry seeker became a happy Christian.

A clear example of expository preaching and teaching is recorded in the eighth chapter of Nehemiah. Ezra the priest brought the Book of the law before the congregation, both of men and women. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Evidently those ministering priests gave a clear and lucid exposition of the Scriptures read. Nothing else was needed. As teachers, we need not be astute at inventing novel ideas nor gifted with unusual powers to embellish truth. Souls are dying for the need of men who, by the grace of God, can expose the saving gospel to the understanding of everyday people.

I will close our meditations on this important point with a reference to the post-Calvary ministry of Jesus. When two confused and sorrowing disciples were on the way to Emmaus, their need of light and comfort brought the triumphant Jesus out of the shadows to leave on the halls of memory and later upon the pages of Sacred Writ the most outstanding example of expository preaching in the whole of sacred history. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Later they said: "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" To attempt to do for a confused generation what our risen Lord went out of His way to do in the long ago is a challenge to the best that is in us.

Now, as a final word on the value of the teaching ministry, I would call attention to the fact that Jesus our Lord in His earthly ministry was especially famous as a teacher. Rabbi and Master—the teaching titles—were applied to Him, both by His friends and His enemies. It would seem that it was His very life to teach the people. He taught His disciples. . . . He taught the multitudes. . . . He taught by the seaside . . . and on the mountains apart . . . He taught in the temple . . . He taught in their synagogues and in their homes. Mark tells us that it was His wont to teach the people. O that this passion would grip us more and spread in a holy contagion.

Thank God for the growing army of effective preachers and teachers in our thriving movement. A great work is being done, and the future is bright with hope. However, there are areas of great need within and about the confines of our responsibility. And to meet and remedy

these below-par situations, we need more spiritually minded, Spirit-anointed teachers. All the immaturity, instability, and inconsistency that we witness in individuals or groups, every manifestation of carnal ambition within the ranks of believing men, tendencies among saints to strive among themselves or with their leaders, or vice versa, all this calls loudly

for a new appraisal of the place and value of the teaching ministry. May I insist, furthermore, that every resurgence of carnal tendencies in youth or age, every shortcoming that could honestly be chalked up to members of the present-day household of faith, constitutes a challenge for more people to more ably preach and teach Jesus Christ.

The Place of the Sunday School in the Last Day Revival

by Billie Davis

According to the Scriptures, the "last days" will be days in which there will be a great increase of false doctrine, a tragic lack of love, and a heavy atmosphere of terror and fear. "Be not deceived: for many shall come in my name, saying, I am Christ . . . and ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends . . . and upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear." In other words, the last days could be described as a time when the world suffers a great lack of truth, a lack of love, and a lack of security.

It takes very little imagination for us to realize that we are living in days which fit perfectly into this description. If the Sunday school is to meet the need of the hour, then it must be able to supply truth, love and security. Because it is able to do this, it becomes one of the most important factors in the consideration of the revival which we would desire for these last days.

It Offers Truth

In this day of false doctrines our young people are being led into confusion and doubt. They are told one thing by one group of so-called Christians and another thing by another group. Philosophy and politics and religion are so mixed up in their minds that they tend to become cynical and restless and doubtful. They cannot have faith in God because they cannot be sure of the truth. They cannot find their place in life because they do not understand the purpose for their existence.

The Sunday school has the answer to these problems. A child who is brought up in a good, fundamental Sunday school which teaches the Bible is fortified with knowledge which will bring him happiness and security. He is equipped with the truth. He learns from the Word of God that he has a purpose for being—that a loving God created him and has for him a place of usefulness and satisfac-

tion. He learns the truth of creation, the plan of salvation, the destiny of the wicked and of the righteous. He learns how he fits into God's plan. He becomes aware of his origin, his purpose, and his destination. He begins to understand why life is as it is. The doubt and wonder and frustration of spiritual ignorance does not plague him and destroy his soul. He is likely to grow into happy, successful adulthood because he has learned the truth and the truth has made him free.

Certainly the Sunday school is important in the last days if we are to see a great Christian revival, for the revival can come only if the people learn the truth of the gospel, and the Sunday school has as one of its main objectives to spread the truth through its Bible-teaching ministry.

It Offers Love

You have only to read the newspapers and to mingle a bit with the people of the world to see the tragic lack of love which prevails in our day. Nation is suspicious of nation. Friend is doubtful of friend. There is no close family unity and love among brothers and sisters in many modern homes. Even the proverbial mother love is greatly lacking as mothers became more fond of their own pleasure and of amusement and drink than of their own children. Many are the cases of mothers deserting babies to attend the tavern or to indulge in some clandestine affair.

In the Sunday school, boys and girls can learn that there is still such a thing as love—human love and divine love. Sunday school teachers who are adequately trained and have a sincere burden for their ministry can become loving mothers and fathers in Israel. They can show concern and affection for the pupils of their classes. They can help the pupils to come into contact with people who are motivated by joyous Christian love. They can help young folk to make friends who will be loyal and true in a time when loyalty is almost extinct. In the happy circle of Christian

Billie Davis is editor of S. S. Councilor. This message was given at the S. S. convention.



George Davis and Billie Davis, the special speakers for the convention, and the L. W. Suters.

fellowship in a truly efficient Sunday school, the boy and girl who have known no love at home can feel that they are wanted and loved. The feeling that someone cares for them will in itself help to make them better people, for all human beings are their better selves when they feel that someone cares. Much of the juvenile crime can be traced to the what's-the-difference attitude which has come as a result of loveless homes and indifferent communities. There is no challenge to goodness or morality if no one knows or cares what you do.

The Sunday school can cause pupils to feel that they are "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." With this happy sense of belonging and being loved will come the desire to prove worthy in some small way of the love and trust of others. So, because it offers kindness, concern, and love, the Sunday school will aid in revival, for no revival can come unless Christians show kindness, concern, and love to the lost they would hope to win.

Besides the love of human friends, the Sunday school offers the love of God. It teaches the lonely, unloved soul that Jesus died because He loved the world and every individual in it. It shows the love of God through the teaching of the beautiful Bible stories. As people learn that God loves them they will have a tendency to return His love. Revival results from the preaching and teaching of the love of God. And in these last days when the world is literally starving for love, what could be more attractive to the outsider than to have a church and Sunday school where true love prevails. Offer genuine friendship, kindness, and love, and you will win the lost. You will have an increase in attendance. You will have a revival.

It Offers Security

Along with truth and love, the world wants, more than anything else, *security*.

Our statesmen and politicians and scientists and educators are saying in these days that there is no security. They are saying that they believe the world may be destroyed at any moment by an atomic bomb. And they have terrorized the population with their pessimistic outlook. Nervous disorders, insanity, suicides have increased tremendously in the past few years, and those who claim to know psychology and psychiatry say that the reason is the lack of security. Truly, as the Bible puts it, "men's hearts are failing them for fear."

Through the teaching of absolute truth, the ministry of love and kindness, the sincere evangelism of mature and established Christians, the Sunday school can bring security to the bewildered and insecure soul. The Sunday school can teach of heaven and of the assurance of eternal life to those who will accept God's free offer of salvation. Well balanced, happy Christian associations will bring a sense of peace and security to the person who has been fearful and discouraged and bound with the feeling of a hopeless future. The young child is trained to be at peace and to look with hope and confidence to the years ahead in which he may serve the Lord until He comes again to rule the world in peace and righteousness. There is not a dark horizon for the true Christian who has been taught the Bible truth. There is not the "certain fearful looking for of judgment," but rather the bright knowledge that He will come again and receive us unto Himself, that where He is, there we may be also! There is security and serene love for life in the heart of the sincere active Christian. And when such a Christian teaches a Sunday school class, he is certain to impart these treasures to his pupils.

There are those who would try to stim-

ulate revival by offering a sensational program. There are those who look alone to the popular name of some great preacher. There are those who would try to attract sinners by showing a movie or demonstrating musical talent. All of these may have their place in promotion of the church, but the revival will come in reality only when the church offers the people what they seek most. And what they seek most is not comfort nor entertainment nor diversion. These they can find in the world. What they seek most is truth, love, and security. The church which will offer truth, love, and security will not need to lean upon elaborate promotional schemes, nor popular speakers, nor sensational programs. They, like Peter at the beautiful gate, can say—"We may not have the glamorous thing that looks valuable in the sight of the world, "but such as we have, give we thee!" And, just as the lame man did not complain of not receiving alms when he received healing instead, so will the world forget all else and flock to us when we offer the most precious treasures of life: truth, love, and security.

The Sunday school has a great opportunity, because of its intimate relationship with the pupils and its practical teaching ministry, to offer to all its pupils truth, love, and security. Therefore, the Sunday school becomes perhaps the most important single factor in the consideration of a revival in these last days. Just any kind of Sunday school will not assure revival. But a Sunday school which faithfully teaches sound doctrine, which has teachers who are kind and loving and make it a point to become intimately acquainted and concerned with each pupil—that Sunday school will lead its church into position for perpetual revival in these last days.

The Sunday School is a means of . . .

Conserving the Results of Revival

by George H. Davis

II Timothy 3:14-16
and

Matthew 28:19-20

We are living in the days of revival. There is an unprecedented interest in religion in these days. The press, radio, and secular magazines carry church news and religious articles in a quantity undreamed of a few years ago. Drew Pearson reported a few months ago that there was a revival of religion behind the iron curtain. Missionaries report that there is a revival on in Cuba, in the Philippines, in Japan. Billy Graham and others have seen many thousands of souls won to Christ in their meetings.

We are living in the days of a Sunday school revival. The Assemblies of God Sunday School Convention has grown to

the world's largest. It has surpassed any convention that has been held since the golden age of the Sunday school. Sunday school attendance throughout the nation is once more on the increase. For many years the Sunday school attendance was dropping, but in the past five or six years this downward trend has been checked and there is an over-all increase in Protestant Sunday school attendance of five million.

The Assemblies of God has always been a revival movement. Since the beginning of the Pentecostal revival, the zeal of our churches has been to evangelize our communities and to spread the light abroad as well. We exist as a movement that we might win souls for Christ. God has rewarded us for this evangel-

istic fervor which we have shown. For *Time* magazine and other news magazines have reported that the Assemblies of God has been the fastest growing white organization for the past twenty-three years. One of these news magazines stated, "The survey, published by the National Council of Churches, showed greatest gains in groups which teach the second coming of Christ." This magazine reported that our denomination has increased 473.5 per cent in these twenty-three years. Our Sunday schools were enabled to win over 50,000 souls to Christ last year; so the revival continues.

We have not had trouble winning people to Christ. There is a desire in the hearts of people today to know God. The pressure of life, the threat of war, the social, financial, and physical needs of people make them anxious to hear anyone who can promise them a better way of living. People are thronging the evangelistic centers. The municipal auditoriums and gigantic tents are easily filled with people who are eager to receive spiritual help. Many are responding to the invitation given for them to accept Christ. But salvation is not the end of the church's responsibility for these people. Salvation is in reality the beginning of the church's responsibility. When a person is saved, he is born into the kingdom of God. He is a new-born babe in Christ. If he is to survive spiritually he must be taken care of. The church, through the Sunday school, must help this spiritual infant to live. The Sunday school must be an incubator, a feeding station, a nursery, a trade school, a recruiting station, a training camp, an enlistment bureau, and a fortress. For it must take the new convert in his infancy, care for him and eventually make from him a soldier of the cross.

The Sunday school offers the church its opportunity to conserve the results of revival. The Sunday school must work along with every revival effort so that when the meeting is over the converts will have contact with an institution which can teach them the art of Christian living. Every lasting revival of history has been accompanied by the ministry of teaching. The Luther revival was affected by the teaching ministry. For as soon as Martin Luther grasped the truth of justification by faith and was himself converted, he immediately began to translate the Bible into the language of



BILLIE DAVIS conducting Visual Aid workshop.

his people so that they might be taught the Word of God. The Luther revival spread all across Northern Europe, and thousands of souls were swept into the kingdom of God as they were taught the Word of God and for the first time understood the plan of salvation. Many of the modern denominations of our day were born in the midst of this mighty Protestant revival.

The Luther revival was checked only as the Catholics saw the power of teaching and started a counter-teaching campaign. They out-taught the Protestants, and to a great extent stopped the spread of revival.

Then we think of the Wesley revival in England. John Wesley was an evangelist with a zeal for souls. He preached wherever he could. Often his pulpit was his father's tombstone. Thousands of people were won to Christ in the Wesley revival. Many historians agree that the revival in England in Wesley's day kept England from a bloody revolution such as France suffered. A contemporary of John Wesley was a man named Robert Raikes, the founder of the Sunday school. When Wesley heard of the work Raikes was doing among the boys and girls of England, he decided to investigate the possibilities of the Sunday school. We are told that he commanded all his Methodist preachers to conduct a Bible class for children every week in their community. Thus we see that once again revival and the Sunday school were walking hand in hand.

The denominations which have been strong for teaching are the strong denominations today. We think of the Jews, the Lutherans, the Catholics, and the Mormons. These are teaching groups. These people hold their converts. What about the Pentecostal revival? Are we holding our converts? We have let many of them slip through our fingers as we failed to teach them the doctrines of the Bible. Let's make our Pentecostal converts Pentecostal. This is the way to hold

them. Through our Sunday schools we have the opportunity to teach them so that they may be led along to Christian growth and service.

The Sunday school is important as a foundation for revival. The Sunday school is important as a vehicle for revival. The Sunday school is important while the revival is on. The Sunday school is important when the revival meeting is over.

The Sunday school is important now because it reaches children in an effective way. They are sometimes by-passed in the big campaign. The converts of tomorrow are the children of today.

The Sunday school is important now because it reaches adults that can be reached in no other way. Many of the people who attend the revival meeting have first had contact with the church through the Sunday school.

The Sunday school is important now because when a Sunday school member gets saved he is already established in the habit of church attendance. He will more likely be kept true to the Lord.

The Sunday school is important now because those who are saved in our meetings who never attended Sunday school will need the Sunday school now to keep them going on with God.

The Sunday school offers the layman his greatest field of Christian service.

The Sunday school offers the pastor his greatest opportunity to carry out the great commission because through the Sunday school he can get souls saved, he can train his workers in evangelism and lead them in evangelism, and he can put many soul winners to work for God.

The Sunday school offers the evangelist a great share of his potential converts. The Sunday school offers the evangelist his greatest possibility for keeping his converts saved.

According to the great commission recorded in Matthew 28:19 and 20: **TEACHING MUST PRECEDE EVANGELISM! TEACHING MUST ACCOMPANY EVANGELISM! TEACHING MUST FOLLOW EVANGELISM!** When the great commission states "Go ye therefore and teach," it implies that we should teach to win souls. For the next clause says "baptizing them." We do not baptize people until they have been converted. But getting them saved is not the end of our responsibility. After water



GEORGE DAVIS conducts workshop session for young people's teachers.

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PANEL DISCUSSION of means and methods for Sunday school development. Left to right: J. R. Edgar, Chas. L. Elmes, W. C. Ross, L. W. Suter, presiding, E. W. Knutson, Billie Davis, George Davis.

baptism has been administered we are then commanded further: "teaching them to observe all things whatsoever" (the Lord) has commanded.

In the story of the revival of Samaria, as recorded in Acts 8, we have a picture of how teaching must precede evangelism, teaching must accompany evangelism, and teaching must follow evangelism. Philip went down to Samaria and preached Christ. "The people with one accord gave heed unto those things which Philip spake." Many were saved and healed. "There was great joy in that city." But long before Philip the evangelist went to Samaria, Jesus the Teacher had been to that city. Jesus the Teacher had planted the seed of truth in the heart of one woman and several men. Philip the evangelist reaped a harvest from the seed which Jesus planted. Philip, the evangelist, taught the people some as he preached, for he preached Christ unto them and they believed and were saved. Then following this meeting they called two teachers from Jerusalem, Peter and John, to come and lead them further in the knowledge of the things of God. These men led these converts into receiving the baptism of the Holy Spirit.

Oftentimes we see this cycle repeated today. The Sunday school teacher plants the first seeds of truth, the seed of the Word of God. The pastor faithfully waters the seed with his preaching. An evangelist makes the harvest. But, after all, it is God who has given the increase.

It is a wonderful thing that he that plants, he that waters, and he that harvests are all laborers together with God. He that planteth and he that watereth and he that harvests are united in one purpose; that is to win souls and then to keep those converts true to God. Their purpose is to have revival and then to conserve the results of revival.

My Father's at The Helm

The curling waves with awful roar,
A gallant bark assailed,
And pallid fear's distracting power,
O'er all on board prevailed.
Save one, the captain's darling child,
Who steadfast viewed the storm,
And fearless, with compass smiled
At danger's threatening form.
"And fear'st thou not" a seaman cried,
"While terrors overwhelm?"
"Why should I fear?" the boy replied;
"My father's at the helm!"
Thus when our worldly hopes are reft,
Our earthly comforts gone,
We still have one sure anchor left—
God helps, and He alone.
He to our cries will lend an ear,
He gives our pangs relief;
He turns to smiles each trembling tear,
To joy each torturing grief.
Then turn to Him 'mid terrors wild,
When sorrows overwhelm,
Remembering, like the fearless child,
Our Father's at the helm.

—Author unknown.

Aim at the heart in preaching; not
every man has a head.

* * * *

Some men go to college to learn to
express their ignorance in scientific
terms.

ON PENSION BOARD

Brother R. J. Thurmond has received notice of his appointment as a member of the board of directors of the Ministers' Benefit Association, which is the General Council pension plan created at the last General Council meeting. The committee consists of nine members including the chairman, W. A. Brown, the General Treasurer. Four of the members are General executives, two others are resident in Springfield, and the other three are outside men, or men at a distance from national headquarters. Of these three, one is Brother Thurmond. The other two are Roy Wead of Indiana and D. G. Foote of Michigan.

SCHEDULE OF FELLOWSHIP MEETINGS

NOVEMBER

- 5—Castro Valley, Janesville,
McKinleyville, San Andreas
- 12—Antioch, Grass Valley,
Leggett, San Jose (Italian),
Woodland
- 19—Carson City, Vacaville
- 20—Weed
- 26—Livingston, Pacific Grove,
Red Bluff

DECEMBER

- 3—Greenville, Oakland (First
Church), Rohnerville, Turlock
- 10—Amador City, Crockett,
Lower Lake, Sacramento
(Fruitridge), South San
Francisco, Watsonville
(Pajaro), Winters
- 11—Yreka
- 17—Atwater, Sebastopol
- 31—Eureka

A church, like a vehicle, runs smoothly
when it bears a heavy load.



PASTOR ADRIAN BENNING of Woodland gave instruction to Sunday school secretaries in special workshop for that purpose.

How to Reach Souls With the Scriptures

Recruiting and Training Teachers
by W. Cornish Jones

The Scripture which I feel is most applicable to the subject at hand is found in 2 Timothy 2:1-2, "*Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*"

There are three thoughts we wish to use in the development of this subject, the first of which is the matter of VISION. We would like to lay a foundation for our thoughts on this line by drawing your attention to the harmful and woe-ful lack of rightly esteeming the teaching ministry. This attitude of improper estimation of this ministry, especially the Sunday school teaching, is altogether too evident among the bulk of church people, and because it is so lowly regarded as to honor, it makes a great difficulty in inciting interest for proper preparation for the task.

Much of this low estimation is not intentionally fostered, but is rather the result of neglect. In an article in the *Sunday School Counsellor*, A. K. Knowles deals with this subject by presenting the idea of how this low regard for the Sunday school teaching is the unconscious result of our manner of playing up the various ministries. The pastors are forever before the people in ministry and leadership. His place is honored and respected (in normal conditions) before all the congregation. Then, perhaps even more so, the evangelist is honored. In order to interest the crowds in meetings, the evangelist is honored and extolled as to his fame and ability to such a degree that it makes his office a glittering, and almost glamorous, affair, which would naturally cause the rank and file to think his is the more honorable and worthy service. The missionaries are brought to the front in honor with the accounts of noble sacrifice and endeavor for God in distant areas. The C. A. leader, and even the Sunday school superintendent is often mentioned or has a place 'out in front' in local church activities that would lend a little feeling of importance and honor attached to his work. But the Sunday school teacher is the least mentioned, least acknowledged, least honored, and least thanked of any other worker in the church. Even the janitor is commended for the work he is paid to do, more than teachers of classes who faithfully serve year in and year

out, without remuneration.

What effect does this have? It has cultivated an unhealthy, improper estimation as to the importance of the greatest sphere of soul winning we have in our churches. It has produced that despised statement: "only a Sunday school teacher." Many bemoan their lack of ability to be an outstanding worker in some field of ministry, and conclude that all they can be is "just a Sunday school teacher." Thus an important place is belittled and despised, when they should, like Paul of old, be able to say, "I magnify mine office." All this is a matter of vision, without which it will be impossible to recruit teachers to be trained.

The second thought to consider is the matter of BURDEN. The most vital contact with souls in all the realm of soul-winning is held by the Sunday school teachers. They have the person when the mind is most pliable and responsive; when that mind and heart is not yet hardened by sin and unbelief, when they are not corroded and bound by evil chains of habits. They have a person at the age when he is most easily directed into the right channels of reasoning and choice. (The ungodly interests in the world recognize all these factors, and are playing on them to destroy souls.)

Childhood and youth is the time of greatest success in cultivating interest in a certain course. The long, handed-down Jewish orthodoxy is the result of vision and burden on the part of rabbis and faithful parents. The reason Roman Catholicism holds so many in her grasp is because of the teaching ministry instituted by the Jesuit order shortly after the Reformation, which was directed principally to the children. By this method she regained what force she had lost through the Reformation and has increased ever since. Today nineteen per cent of the world is nominally Catholic, while only nine per cent is Protestant. Protestantism's sad neglect of the teaching ministry has been her great est loss.

Clarence Benson in his article on "Teach—Or We Perish," tells us that the largest Protestant denominational Sunday school in America, the Southern Baptist, owes its prominence and success to the teaching ministry. A little over a half century ago it was at the bottom of the list in comparison with other denominations. But in 1900 when Dr. Gamble challenged the convention with the need of a teaching movement,

and every means at hand was used to that end, within ten years a million teaching certificates were issued. While in that ten years the highest increase in other churches was thirty-nine per cent, they had a sixty-five per cent increase. In the next ten years more than a million members entered their Sunday schools, and, of course, many of these found their way into the church.

Every new member in the Sunday school is a possible convert to Christ and a potential church member—if capable, wide-awake teachers are on the job. This is well illustrated in the account of the Flatbush Methodist Church in Ohio some years back when a Christian lawyer was placed in the office of the Sunday school superintendent. He caught the vision, and developed a burden to see every teacher trained to an evangelist in his or her own sphere. The membership of the school was only fifty when he was installed in office. But at the close of a thirty-five year period that same Sunday school had a membership of three thousand pupils. Not only that was accomplished, but during that period more than six thousand souls were brought into the membership of the church. This is the example of what can be done with both vision and a burden for the teaching ministry.

This brings us to the third thought which is the matter of ACTION. To have both the vision and burden without action is of no value whatsoever. That superintendent put his vision and burden into action, and had real results. Myer Pearlman states that there were three essential characteristics which all SS teachers must have. Teachers must be spiritual, faithful and capable. If the worker is spiritual and faithful both, that is still not enough. But if he is spiritual and faithful, *and trained*, he will then, and not until then, be capable. So action must be taken by the leaders and workers, both, to see that proper training is made possible to all in order to make them capable.

D. V. Hurst, one of our national SS workers, in his splendid article of "On The Job Training" in July, 1951 issue of the *SS Counsellor*, sets forth some good points of order in starting out for a teachers' training course. They are: first, SET YOUR OBJECTIVES. Have a goal to attain and set out on it in a meaningful way. Second, SET THE TIME. See that nothing else is planned to come in during the time set for the course to interfere with its interest. Third, CHOOSE THE INSTRUCTOR. The pastor or another qualified person may do, according to the type of school being conducted. Fourth, ADVERTISE THE COURSE. Make it known ahead

(Continued on page 14)

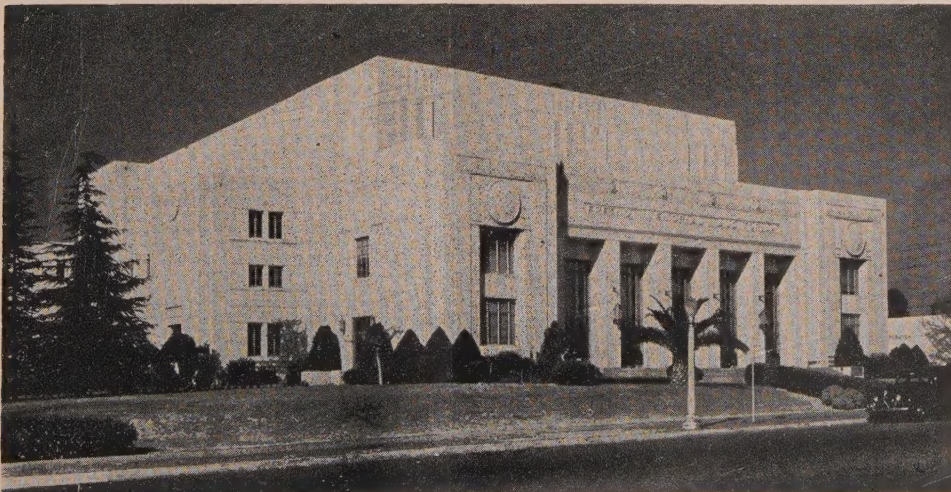
Pastor W. C. Jones, of Calvary Church in Salinas, was also a workshop speaker at the Sunday school convention.

President's Column

As we approach the date of our joint convention in Fresno we are urged to call all C. A.'s to prayer. In groups, in teams, and individually we are going to set aside special times for this "CALL" to prayer. A whole C. A. service could easily and profitably be given to seeking God for the flow of spiritual blessing and power upon this united gathering. As Christ's Ambassadors, what do you say, let's put first things first and take it upon ourselves each and every one to pray earnestly for the Fresno convention.

With just a little analysis one can conclude that a large convention, such as the coming one in Fresno, offers one of the greatest opportunities to witness for Christ. Think of it, four or five thousand Pentecostal youths coming into a single city for three days. Their testimony expressed in happy, bright, clean conversation plus the everpresent markings of banner and badge that betoken them as Christ's Ambassadors. We are every bit confident that saved and Spirit-filled young people like these will deliver a most favorable impact upon the city of Fresno.

Then the mass meetings, the parade down Fulton Street, the Court House Park youth rally, the music, the preaching, and the color of it all will inspire the respect and attention of many.



FRESNO MEMORIAL AUDITORIUM, site of joint C. A. convention scheduled for November 23, 24, 25. Both Southern California and Northern California-Nevada Districts are joining forces to make this occasion the best ever. For reservations, write to: Rev. Floyd Hawkins, 2530 Divisadero St., Fresno, California.



TURLOCK C. A.'s ENJOY BACK-TO-SCHOOL BANQUET. Pictured here are 146 C. A.'s of Bethel Temple who gave honor to those of their group who returned to school this fall. Some of them returned to local schools and others to college and Bible school. An appropriate theme, "Facing the Future Unafraid" (Joshua 1:9), was used. A skit was presented to show how great an opportunity students have to witness to others. Special music was enjoyed, as was also a message by John Tinsman, who spoke on the text: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Each C. A. held in his hand a grain of wheat as Brother Tinsman spoke, thus emphasizing the thought as he brought it to them. Reporter Lorene Larson states, "The presence of the Lord was in our midst in a mighty way."

Think of it as a great evangelistic effort breaking forth into an actual statewide revival as C. A.'s return home, aflame with the fires of Holy Ghost anointing. All of these things it can be, but only as we acceptably and humbly seek Him.

Heed the call, C. A.'s everywhere! This could be our last great opportunity to witness for Christ in these last days. Let the fires of Pentecost continue to burn as we come to Fresno—praying and seeking God!

Introducing . . . FORREST BEISER

(Ed. note: C. A.'s, meet your new District C. A. Secretary-Treasurer. Following is his greeting to you.)



What a challenge awaits us as Ambassadors for Christ! When we see the world — and closer home, our own neighbors and acquaintances — without the knowledge of salvation, we renew our determination that we will fill the place God has for us; we will stand in the gap; we will be God's messengers and Christ's Ambassadors.

We have found the only security to be had in a world of chaos, where men seek always the truth, yet stumble over and ignore Him who is *the* Truth. We must show by our sincerity, humility, and Christlike lives that we have found that truth.

May we continue to carry the banner, hold high our standard of holiness, and go ever forward (for there is no such word as "retreat" in the vocabulary of a Christ Ambassador) to win the world for Jesus—our soon coming King.

SUNDAY SCHOOL

L. W. SUTER, District Sunday School Director



SUNDAY SCHOOL CONVENTION IN SESSION. The District convention held in Richmond October 2, 3, 4, was very profitable to all those who attended and are interested in promoting the work of the Sunday school in our assemblies. Identifying those on the front row: (Left to right) Robert Pirtle, Sunday School Director of the Oregon District; Pastor and Mrs. C. E. Persing of Richmond; L. W. Suter; George Davis; Billie Davis; W. T. Gaston, R. J. Thurmond; Pastor Chas. L. Elmes of Reno; Pastor J. R. Edgar of Ukiah; and Pastor Adrian Benning of Woodland. The three latter are members of the District Sunday School Committee.

Our Convention

The second District-wide Sunday school convention for Northern California and Nevada convened in the Full Gospel Temple at Richmond, Tuesday evening, October 2. The Lord blessed from the opening song. Billie Davis brought a special feature, using the large flannel board. George Davis brought an inspiring message on the subject "Foundation For Revival," which corresponded with the convention theme "Revival Through the Sunday School."

The District Director brought the first message of the morning on Wednesday on the subject "The Value of Sunday School Evangelism," and Brother W. T. Gaston followed with an inspiring message, dealing with the thought of "The Importance of the Teaching Ministry." The Lord richly blessed this message to the hearts of those present.

Wednesday afternoon both Brother and Sister Davis spoke, after which the convention broke up into seven departmental workshops. The reports from these workshops were wonderful, with the folk testifying that many of their

problems had been solved.

Wednesday evening the skit entitled "Do's and Don'ts of Sunday School Visitation" was presented, showing the wrong way and then the right way of making a Sunday school visit. Billie Davis brought the message of the evening on the subject "The Place of the

Sunday School in the Last Day Revival." It was an inspiring message, blessedly anointed of the Lord. Hearts were stirred and the entire congregation moved toward the altar for a time of consecration.

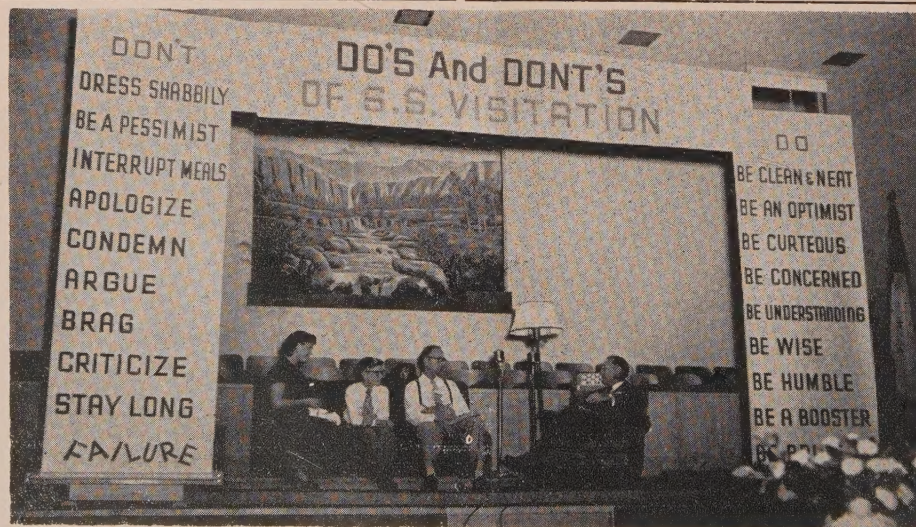
Thursday morning arrived, with Billie Davis speaking of "The Importance of the Pastor and Superintendent." This was followed by a round-table discussion by a panel of workers who discussed and answered the questions that the congregation presented on their question slips.

Thursday afternoon W. Cornish Jones spoke on the subject "Recruiting and Training of Teachers." George and Billie Davis then engaged in a debate on the question: "Resolved that in building a Sunday school, it is more important to reach the adult than children." The judges gave the decision to Sister Davis, as she proved that it is just as important to win children as adults. They also stated that it was just as important to win adults so that we might have a well balanced school. The folk then went to the various workshops again for the rest of the afternoon.

The last session of the convention began at 7:30 p. m. People were moved as Billie Davis gave her Sunday school testimony, telling how the Lord used the Sunday school to bring about her salvation. George Davis then brought the closing message of the convention on the subject "Conserving the Results of Revival."

We did appreciate the ministry of both Brother and Sister George Davis. The folk came to us again and again, telling how they enjoyed the ministry of this team the Lord had given to us for this convention.

—L. W. S.



THE WRONG- AND RIGHT WAY OF SUNDAY SCHOOL VISITATION were presented on Wednesday evening of the convention. The Ohler family of Richmond was the Prospect family in the skit. Pastor J. L. Gerhart of Vallejo was Brother Cheerful, the visiting Sunday school teacher. Sister June Garrard of Palo Alto (not shown in picture) ably portrayed Sister Sour, the Sunday School teacher who did the wrong things in her visit to the Prospect family.

Extension Department

by Wm. Pickthorn

"Edwin was absent for the first time two Sundays ago. I sent him a card. Then, this past week, I visited in the home, and found that he has polio. He will not be confined to the hospital, but he is helpless and it will be a long time before he can be back in the Sunday school again. I hate to lose him. He is our only contact with that family, and he was a real promising child." With these words the Primary teacher concluded her report at the monthly workers' conference at Trinity Sunday school.

"It IS a shame to lose such people," said Mr. Thompson, who taught the Junior High boys. I had a case like that last year. "He dropped out when he got a messenger job that required him to work on Sundays. I tried to visit him for awhile, but I found that it was just too much to try to keep up with him when the regular members demanded so much attention."

"I've been thinking," said the superintendent, "that there must be quite a few people around us who"

"I'll say there are," interrupted Sister Jones. "I heard this week that Sister Wilson has had an infection in her limb for the past six months. That's why she hasn't been in Sunday school. And the other day I happened to go by to see Brother Emerson, the blind man. He says that everyone has forgotten him. Why, our new pastor hasn't called on him," she added, looking accusingly at the Rev. Phillips.

"Brother Emerson," the pastor repeated, writing the name in a notebook. "I hadn't heard of him. Where does he live?"

"I don't know exactly, but his place isn't hard to find," volunteered Sister Carmen. "It's just about a half block past the church. And while we are talking about neglected people, what about Mr. Smith, the policeman, and Jim Johnson who works at the filling station."

"It is about all these people that I have been thinking," the superintendent began again. "It is evident that we have a real need of an extension department, and...."

The above dialogue is purely fictitious but the setting itself is taken from a real life situation. In one church known to the writer were every one of the individuals described in this situation, and more too, who could not attend Sunday school.

There is a REAL NEED for an extension department in every Sunday school in our land. Everywhere there are mothers of young children, the aged, the sick and the infirm—shut-ins who cannot attend meetings in the house of God.

There are workmen and -women in dozens of occupations who must be on the job during the Sunday school hour. And there are men and women in the armed services who are seldom free to go to church. They are legion in number. In fact one well known Sunday school statistician has estimated that of all the people who are not attending Sunday school anywhere, one out of every five is unable to attend. If the great commission is to be carried out for these the extension department must do its share.

The purpose of the extension department has already been inferred by what has been said about it. It takes the Sunday school to those who are unable to come to it. That doesn't mean that a teacher is sent out to teach the lesson separately to each individual pupil, but rather that the people will be enrolled in a united effort and encouraged to study the lessons for themselves. And, more than that, it aims at getting these people saved, enrolled as church members, and at enlisting them as active workers in some department of the church.

Successful operation of this department demands a staff of consecrated workers. There should be a superintendent who has responsibility for the oversight of the whole department. If the department is small he may be able to carry on all of its activities himself. But as it grows he must have helpers. First, he will need visitors—one for every ten to fifteen members in the department. Then he will need a secretary who will maintain the records. And finally he will need an associate who can share his responsibilities of supervision.

How should an extension department be started? The textbooks on this subject usually begin with a survey of the church membership and of the community to discover prospects for the department. Next they speak of a superintendent and the recruitment of visitation workers. And then they deal with the training which is required for these various ministries. This is a logical order of arrangement for a text, but in actual

practice I would approach it differently.

I would begin by selecting a superintendent. In this the pastor and Sunday school superintendent should act co-operatively. And this should be done most carefully, and only after much prayer. If possible, I would choose a man, because most of the adults to whom the department will minister are men. I would not ask for volunteers, because too frequently those who volunteer most readily are not qualified for the job. After praying until I felt that God was leading me to a certain individual, I would try to sell him on the possibilities which the ministry holds; but even then, I would not want him for the office unless he felt a call of God to dedicate himself to the work.

Some pastor or superintendent will say, "But that is impossible. We elect our officers, and I have nothing to do with their selection." An election need not by any means exclude the possibility of selection on the basis of God's call. In the first place, the people should all be taught that the call of God should precede the induction into any church office. Then, too, nominations should be made by a committee which has prayed through, and which has talked with the various prospects for the office to confirm their leadings gained through prayer. And in the case of department superintendents, the pastor and the Sunday school superintendent should be on the nominating committee.

Some pastors and superintendents will ask, "How shall I know what kind of person to look for?" The most obvious answer is that a knowledge of the work of the office is necessary if a wise choice is to be made. This simply means that the members of the nominating committee should read a textbook which lists the qualifications for the office.

Having selected the superintendent, I would give him a good textbook to study. And I would meet with him often during this initial period of study to discuss his finding with him, and to encourage him and counsel with him in his planning for the department. I would not give him too much literature at one time because this would be too frightening to him. I would not merely dump the problem of preparation in his lap and leave

(Continued on page 14)



PASTOR WM. E. PICKTHORN of Palo Alto conducts the Extension Department workshop.

Here and There

ALTURAS—Pastor Wm. L. Shelley has resigned. Brother Shelley has served this assembly in the northeastern corner of California for more than a year.

BOONVILLE—The Lake-Mendocino fellowship meeting was held in Boonville October 8 with a W.M.C. missionary rally combined with it. The Edward Husons sang and spoke in the afternoon. In the evening, Sister Eileen Edwards, soon to return to India, showed her pictures and brought the message. The new pastor in Boonville is Ray Boyd.

CERES—Pastor C. J. Brown of Waterford supplied the pulpit of Glad Tidings Church in Ceres in September while Pastor Orville Painter was away for a vacation trip in the Middle West. Sister Brown took care of the services in Waterford during that time.

ELKO—Instead of in August, the Nevada section fellowship meeting was held in this eastern Nevada town for two days, September 3 and 4. Brother B. L. Tewell was still the pastor. Nearly all of the churches of Nevada were represented, and all in attendance enjoyed a season of spiritual refreshing. Pastor C. F. Wilhite of Ely was the speaker on Monday night. Sister Dorothy Morgan of Beatty spoke Tuesday morning. The afternoon speaker on that day was Pastor H. G. Rannells of Carson City. And Evangelist George Hunter brought the closing message in the evening. The new pastor in Elko is Walter E. Smith.

HERLONG—The new pastor, successor to Sister Mae Ninemire, is J. L. McClintock.

HIGHWAY CITY—Pastor J. L. Jeffrey reports that on Sunday, October 7, six of the assembly obeyed the Lord in water baptism.

HOLLISTER—The successor to Sister Marion Minogue, for many years pastor of the assembly, is James C. Merwin, who has been serving the church in the Monte Vista area of Cupertino for the past seven years.

KERMAN—Of the three weeks of revival meetings Evangelist Earl F. Davis held with him in August, Pastor J. C. Snyder reports: "We had a good meeting, with some saved and the church helped. Our Sunday school was 212 last Sunday."

MODESTO (Sixth and G)—Pastor Walter E. Larson resigned in September. By mid-October his successor had not yet been chosen. Brother Larson continues his address in Modesto, having moved to 109 Roselawn Street. He returns to the evangelistic field for a time.

NAPA—Brother Lester A. Fox, who formerly was pastor in Oakdale, is the new pastor, succeeding Brother A. J. Ruedger.

NEWARK—Evangelist Harris E. Lidstrand held revival meetings with Pastor Riley Kaufman from September 23 to October 7.

OAKLAND—Twelve assemblies joined in another East Bay missionary convention, held this year from October 12 to 21. The convention opened and closed with union area-wide rallies: the opening rally being in Bethel Tabernacle on October 15, and the closing rally being in First Church on October 21. During the week each of the participating churches held special missionary services in their own auditoriums, some for one day, some for as many as five days. The assemblies who took part were: Alameda Glad Tidings Church. Berkeley Assembly of God, Bethel Tabernacle, Calvary Temple, East Oakland Assembly, First Church, Grace Church, Temple Church, Castro Valley Calvary Church, Hayward Bethel Church, Newark Assembly of God, and San Leandro Glad Tidings Church. The guest missionaries, who spoke in several of the churches during that week, included: Ernest L. Friend, Gold Coast, Africa; Paul J. Brutain, French West Africa; Everett Devine and Mrs. Devine, Chile; Ovid and Helen Dillingham, North India; Walter Haydus and Mrs. Haydus, Costa Rica and Bahamas; Eileen Edwards, North India; Mildred James, Alaska; and Simon Grant, native pastor from Liberia, West Africa.

OLIVEHURST—Pastor W. A. Frazier has resigned, bringing his ministry of several years in Olivehurst to a close on October 7.

PACIFIC GROVE—Pastor Leonard Weston reports having a very good revival campaign in September with Brother and Sister W. R. Lamb. A good number were saved and several were baptized in the Holy Spirit.

PARADISE—Pastor Ray Parks has resigned from his duties in the assembly there. He and Mrs. Parks started the work in Paradise several years ago and have seen it grow and develop under their ministry.

PLYMOUTH—The eastern portion of the Capital section had the October fellowship meeting in Plymouth on the 8th. The pastor, W. V. Baker, reports good growth in the Sunday school, the attendance having reached as high as 121.

PORTOLA—Brother L. A. Dodson is the new pastor, successor to Sisters Julia Peterson and Ruth Bertenshaw.

RICHMOND—Evangelist Martin Luther Davidson began a revival campaign in Full Gospel Temple with Pastor C. E. Persing on October 7. Elmer Bueno and William Morley, recent graduates of G. T. B. I. are now serving as assistants to Pastor Persing.

RIPON—The new pastor is Murray G. Warton. This assembly was formerly pastored by Sister Mary E. Moore.

RIVERBANK—The North San Joaquin fellowship meeting was held there October 1. The afternoon speaker was Pastor Kelsey

C. Prinzing of Lodi. Brother Gaston was the speaker for the evening service. The lovely new church building was dedicated Sunday afternoon, September 30, in a special service. The speaker for the occasion was Pastor L. H. Rogers of Stockton. Brother Gaston dedicated the new edifice for the pastor and the people. The pastor in Riverbank is Paul M. Cooper, who, together with willing members of the congregation, worked long and hard to erect this new house of worship. September 30 brought to a close two weeks of pre-dedication meetings held by Earl and Hazel Gould, Eddie Kramer and Stephen Asmuth, recent graduates of G. T. B. I. now on the evangelistic field. The young evangelists also had children's services in the afternoons with very good response.

SACRAMENTO (Capital)—Brother Floyd McWhinney, who early in the season accepted the pastorate, has resigned to return to evangelistic ministry.

SAN FRANCISCO (Glad Tidings)—Evangelist Wm. Andrews of Canada held two weeks of revival meetings in the temple early in October.

SAN JOSE (Calvary)—Brother S. H. Robertson has been supplying the pulpit until a new pastor is secured. He reports that his health now permits him to be available for meetings or to supply where needed when his service in the San Jose assembly is finished.

SAN JUAN BAUTISTA—Brother Fred F. Fisher, who served as pastor of the assembly in River Oaks, a community out of San Juan, for several months, resigned during the summer. Since early August, Brother Lester York of Watsonville has been the pastor.

SOQUEL—Evangelist Z. P. Miller began two weeks of revival meetings for Pastor Elizabeth Mehringer on October 7.

SUNNYVALE—The Peninsula fellowship meeting was held in Sunnyvale's First Assembly on October 10. Pastor Paul Ralstin of San Jose was the afternoon speaker. The evening speaker was Pastor James Swanson of Hayward. Mark A. Hinman is the pastor in Sunnyvale.

UKIAH—The September fellowship meeting of the Lake-Mendocino section was held there on the 10th. Sister Olive Alford of Fort Bragg spoke in the afternoon, and Pastor Ray Boyd of Boonville was the evening speaker. The Ukiah church has just been completely redecorated inside and is being fixed up on the outside. The pastor is J. R. Edgar.

WALNUT CREEK—The last day of August brought to a close a very successful vacation Bible school. Seventy boys and girls were enrolled, and on decision day, 26 of them were at the altar to accept Jesus as their Saviour. The pastor is William Vickery.

WATERFORD—In July the assembly there had revival meetings with Evangelists Evalyn Mathers and Tessie Pharr of Oklahoma.



SALIDA SUNDAY SCHOOL has had unusual growth. Pastor Dan Robinson reports that there were 30 in Sunday school when he went to this small community near Modesto in September, 1945. On his sixth anniversary in Salida, there were 356 in attendance. He adds: "God has given us many souls, and we have a new church building. It was in the meetings with Brother Rayford Aderholt that we gained this good number." Pastor Robinson is shown, in dark suit, at the left of the picture. At his left is Brother Aderholt.

WATSONVILLE—The September fellowship meeting of the Coast Counties section was held in Bethel Tabernacle on the 24th. One of the speakers was H. C. Warwick, chaplain at Soledad. The host pastor was C. A. Ellenwood.

YUBA CITY—On August 21 the assembly chose Brother G. C. Sturgeon of Dayton, Washington, to be the new pastor, following Pastor T. J. Silva, who went to Portland, Oregon.

NEW ARRIVALS

Pastor and Mrs. R. T. Esterline of Hiltz welcomed their fourth child, a second son, David Virgil, into their home on August 11.

September 11 was a big day in the lives of Pastor and Mrs. James Swanson of Hayward. That's the birthday of their first child, a daughter, Judy Mae.

Cynthia Sue, the third daughter of Pastor and Mrs. Ivan Chapman of San Bruno, arrived October 1, and became one more of the grandchildren of the R. J. Thurmonds.

The Raymond Montoyas of Vallejo became the parents of twin sons on October 5. Ronald Ray, weighing in at 5 lbs, 13.5 oz, has a head start on his brother, Donald Joe, who tipped the scale at 3 lbs, 8 oz. They are grandsons of Brother and Sister J. G. Garland, who now make their home in Missouri,

WEDDING BELLS

Shortly after graduating from Glad Tidings Bible Institute with the June class, Daniel W. Schutzler was joined in marriage to Evelyn Williams of Seaside, daughter of Sister Minnie Perkins. Evelyn's father was Richard Williams, missionary to Peru, who gave his life in service many years ago. The Schutzlers are making their home in Pacific Grove, where Brother Don serves as assistant to Pastor Leonard Weston.

Over 400 guests attended the wedding ceremony in the Presbyterian Church in Mountain View on September 30, when Pastor Phil Lindvall and Miss Lillie Meelen of Campbell were joined in wedlock. Following the Sunday afternoon wedding, a reception was held in the Masonic Temple. Pastor Herbert L. Johnson of Campbell was the officiating minister. The Lindvalls are making their home in Mountain View, as they will continue to carry on the work of the church started there several years ago by Brother Phil and his sister Eunice.

since evangelistic work keeps them busy in the Middle West.

Pastor and Mrs. Waymon Rutledge of Arbuckle welcomed their second child, a daughter, into their home October 6. Susan Annette was born in Woodland.



MRS. HARRIET WILSON of Roseville speaks to those who attend the workshop for teachers of teen agers.

PERSONAL MENTION

Army Chaplain **DUDLEY Q. BOYD**, just back from months in the combat zone in Korea, was a visitor at Bethany Park for two days in the last week of September. Everyone was glad to see him unscathed by battle, though he had been long in the front lines.

Army Chaplain **JOHN A. LINDVALL** is now with the occupation forces in Japan.

Army Chaplain **JAMES A. DUGUID** is now stationed in Germany, at Baumholder. He expects to be moved about the first of the year to Worms for assignment there for the next three years.

Brother and Sister **LOWELL E. DOWDY** and young son, Jonathan, sailed October 9 from San Francisco for Chili. This time when they went to the mission field, they left behind them their two daughters. Verla Mae, now Mrs. Chas. Bradbury, is with her husband in C.B.I., Springfield; Joanne is in G.T.B.I. in her second year of Bible school.

The **HOMER DOYLES**, after leaving Idaho early in the summer, were in meetings in Missouri for a while. Last word from them comes from Illinois, where they are in revival meetings.

Brother and Sister **B. C. FINFROCK** arrived back in the District early in October after an absence of eight months. They were in meetings in Arizona, in Arkansas, in Florida, and for three months in Tennessee. After a short rest, Brother Finfrock will be open for meetings in Northern California.

Brother **VERNON RAGSDALE** is now pastor of the assembly in Avenal, in the Southern San Joaquin Valley.

Brother **THEODORE BUENO** is now Superintendent of the Latin American Bible Institute of California, which is situated in Puente, near Los Angeles. Delayed from returning to the mission field because of Sister Bueno's health, he has accepted the position in the school for this term.

The **GLEN EMBERSONS** sail on the *Lurline* from San Francisco on November 2 to return to missionary work in Hawaii. Brother Emberson, a graduate of G.T.B.I. with the class of '38, is starting a new work in Pearl City, Aiea, which is half way between Honolulu and Wahiawa, where the Headricks are working. In their previous term on the field, they served on the islands of Hawaii and Maui. Their home address is in Salinas, though their Council membership is with the New England District, having ministered there before leaving for the islands.

REACH SOULS WITH SCRIPTURES

(Continued from page 8)

of time to encourage fullest possible attendance. Fifth, **CONDUCT THE COURSE.** Meaning not to let it be just another church service, or to run it in a haphazard way. See to enrollment and records. **CAPITALIZE ON THE TRAINING.** See that certificates are presented in a manner that will draw attention from others. Put material in the hands of workers that will enable them to use the knowledge received in training.

We would also like to remind the readers of the help they can receive from the District SS Director who has given himself over fully to this work. He will not only be willing to consult with you, but also can provide direction as to methods and materials. The national headquarters office of the Sunday School Department has information in handy little pamphlets, to be sent free on request to anyone interested in this important phase of work. Take advantage of them all and see what a pleasing result will come in the course of time following such action.

EXTENSION DEPARTMENT

(Continued from page 11)

it with him as his sole responsibility. Instead I would make him feel that I was interested and was working with him.

After this I would work with the superintendent in the selection of his helpers and in the organization of his department. Together we would plan a survey to find prospects for the department. Together we would district our territory. And together we would work out the assignments of the workers to the various districts.

Finally, I would publicly acknowledge the work of the superintendent and his helpers, giving honor to whom honor is due.

(This is, as you see, written from the S. S. superintendent's view, rather than from that of the pastor who would, of course, work through his superintendent.)

Director's note: The following books can be secured from the Gospel Publishing House which deals with the work of Extension Department: *The Extension Department of the Sunday School* by Joseph Watts *Manual for Workers in the Extension Department of the Sunday School* by George H. Davis.

To the teacher of Primary-age Children is given the Privilege of .

Laying the Foundation of Faith

by Esther Knutsen

The teacher has been appointed to a key position in the greatest organization in the world for spreading the gospel and building Christian character: namely, The Sunday School. You are honored with the great privilege of teaching Primary children. We must not fail. We need not fail, for behind us is the power of God, who wants us to succeed.

Teachers must be their best with the primary group, for here we have the child as he is just beginning to become part of the world outside the protecting walls of home.

The primary child is very receptive, so this is a wonderful time to instill the love of God in their hearts. Therefore, it is of great importance that we understand the primary child, for it is no small task to teach little folks. What they learn from you will determine largely what they will be when they become big folks.

The primary Sunday school teacher goes beyond the training of the mind, the instilling of good morals, and the skilled use of the hands. The primary teacher goes directly to the *Word of God* and introduces HIM to her class.

There is no higher calling and purpose than to be a primary Sunday school teacher. Yours is the privilege to lead the children to a fixed belief in God, to accept the Saviour and His teachings concerning the Christian way of life. This calling requires one's best in ability, training, and humble consecration. *Characteristics and Qualifications of a Teacher*

It is here taken for granted that every teacher has a strong and constant faith in God and Jesus Christ, that he is a consistent Christian. This experience must have been so genuine that the continuing growth of the teacher's faith makes every one realize that here is a witness of the Lord. Love for children is very essential. See beauty in the unlovely. Be interested in the welfare of the underprivileged. Spend much time in prayer. Through prayer the teacher enlists the help of God in reaching souls of boys and

girls. In addition to this there are certain naturally acquired adaptations.

(1). *Be well informed.* If a teacher is to meet satisfactorily the pupil's curiosity and desire for certainty, he must always know what he is talking about. Therefore, the most important word in the whole vocabulary of a teacher is *preparation*. A prepared teacher has every possible opportunity to succeed, while the unprepared takes tremendous risks of failing in a sacred task. Failure is tragic, when we realize that eternal souls are at stake.

(2). *Be sociable and vivacious.* Children are full of sociability and vivacity. The teacher or parent who has neither cannot meet them on their own plane. If the teacher is dull, the pupils will close up like a clam.

The primary Child:

1. Childhood 2. Youth 3. Maturity
Middle childhood is the period of activity: Ages: six, seven and eight years.

Of the Primary Department, it is said that every normal child of this period is an electric battery. His mind sputters questions like the end of a live wire, and his body is in perpetual motion.

To find out things and to do things are the real aim of middle childhood. Therefore, the activity of children at this period must be met and directed by parent and teacher, otherwise it will go to waste in aimlessness or will aim at the wrong thing. Nature compels the child of this period to be doing things, and parent and teacher must see that he does the *right things*. There are well defined characteristics of the middle childhood period which may be loosely classified as follows:

1. *An instinct for certainty.*

The instinct for certainty is nature's effort to build correct knowledge into the formation of character. Teachers and parents should take pains to be correct in their statements. Give dimensions and distances accurately. Teach memory texts with exactness. Impress the importance of being dependable and reliable.

2. *Curiosity.*

Curiosity is the mind's appetite; and at the age now being considered, the appetite is keen.

3. *Imagination.*

In this period the fancy of early childhood grows to be constructive imagination, and the mind begins to build ideas with the material provided. With right material, imagination gradually builds fine ideals, with wrong material it erects degrading standards. Teachers and par-



MRS. ESTHER KNUTSEN, S. S. superintendent of Bethel Temple, Turlock, conducts the workshop for teachers of the primary ages.

ents must furnish the material.

4. *Memory.*

From the ages six or seven to fourteen years, memory is more active than at any other time. Let no teacher neglect an opportunity to give for memorization wholesome Scripture texts that will never be forgotten, such as:

Genesis 1:1 "In the beginning God created the heavens and the earth." 2 Corinthians 9:7 "God loveth a cheerful giver." Psalm 56:3 "What time I am afraid, I will put my trust in Thee." Repeat good stories and call often for memory work.

Pre-Session - Worship - Discipline

No matter what the situation may be in your Sunday school, there are certain principles which must be followed if your work is to be successful.

1. Get the children's viewpoint. To lead children you must know what interests them. You must talk so they can understand. Include yourself in personal application of the truth under discussion, not - "You should thank God every day for the good things He has given you." but "WE" . . . "US."

2. Do not expect the boys and girls to do anything that you are not willing to do yourself. If they are assigned a por-

tion of Scripture to memorize, be able to quote it accurately yourself. Know more than you expect them to know. Be more reverent in God's house than you expect them to be.

3. Secure the co-operation of the teachers. Each should be responsible for the behaviour of his class during worship service. No matter how hard we have worked we need God's presence in each service. Choose songs that fit the theme of your lesson. Prayer is so important in your worship service. If an adult leads in prayer, be sure it is someone who will pray from the children's viewpoint, and briefly.

5. The Bible should be in prominent use in the worship service, and classroom. The children should be taught to always reverence the Bible and to handle it with *clean hands*.

The Primary Classroom

Divide the classes by school grade if at all possible. Each class room should be neat and clean, well lighted and ventilated, equipped with blackboard and flannel board. Much consideration should be given to primary equipment for it can be used as an instrument in the work of bringing and winning the souls of the children to our Saviour.

Glad Tidings Bible Institute

A student writes about . . .

Thanksgiving

Thanksgiving Day is set aside for national thanks to God for the provisions of the year. Most people celebrate with feasts. Too few give heartfelt thanks. We who are Christians, more than others, should hold this day a special day more than those who would rather think of it only as a day of celebration. Let us not forget that our giving thanks can be a pleasure to the heart of God, or it can be, as the sacrifices of Israel became after their hearts departed from the true God, a bad smell in His nostrils.

In God's Word we find that He delights in the praises of His people when such worship comes from their hearts. David, who was called a man after God's own heart, filled his writings with praise unto God. "O God, my heart is fixed; I will sing and give praise, even with my glory." (108:1). That is to say: the best of my being. Can we be as David, thankful and giving praise with the best of our being?

The best way to give thanks to God and to show appreciation for what He has done is to accept His way of salvation and to spread this great news. The Lord tells us to come to Him with praise and thanksgiving, with a joyful heart. We also can give thanks to God by helping others. Jesus said that by giving a cup of water in His name we would be doing it as unto Him.

If our lives manifest thanks toward God, others will be inspired, and perhaps they too will praise Him and be thankful to God for His mercies. If through this year we have been grateful for His blessings, if we have helped others to find the way of thanksgiving, this will be for us a true Thanksgiving Day.

—Sam Sanders, class '52

beginner is happy. Playing is his life, and he learns through a spirit of play. The child has a lively imagination. Never accuse him of "lying." It may be his *honest* imagination.

Other traits which the teacher should know and take into consideration are:

Great is the responsibility of . . .

Those Who Teach Beginners

by Leona North

To no one has been entrusted a more solemn, nor a more wonderful opportunity than to the teacher of four and five-year-olds, our beginners. Imagine yourself a gardener in a lovely garden of rare and beautiful plants. Each plant is a beginner child in your Sunday school, and the gardener is the teacher. To you the heavenly Father has given a very gracious ministry. It is His desire that the care you give your garden be so wise and tender that His plan for every life will come to full fruition. The little child is a growing personality. He is a Christian in the making.

The teacher should make every effort to know all about the pupil she is teaching. She should study his physical and psychological make-up and know everything it is possible for her to know about him. She should know each child as an individual, his birthday, who his friends are, his home interests, his parents, his family, his school. She should keep in touch with his home and know the attitude of his home. She may visit him in school and watch him at work and play. Keep a note book. Record everything

you know about each child. Keep a record of his spiritual growth and other changes. Pray for each child every day.

The beginner, by his characteristics, is a desirable and responsive pupil; and these characteristics may be used as means by which to teach him. His body is in continual motion. We must give plenty of opportunity for him to move about through dramatization of songs and stories and through other activities. The little child is inquisitive. He doesn't have to be made to learn. He is anxious to know. The beginner is an imitator. Give him opportunity to imitate the best. He is impressionable and will believe anything you tell him. Use it for the glory of God.

The little child is dependent upon adults for care and protection. The teacher may help develop this sense of dependence into a trust in God. The



MRS. LEONA NORTH of Willits was the speaker in the workshop for teachers of beginners.

Mrs. North is the wife of the pastor of the assembly in Willits. This message was given in the Beginner Department workshop at the Sunday school convention in Richmond.

self-centeredness, boastful, accuser, can be reasoned with, cheerful helper, and resents being treated like a baby.

The beginner teacher must possess certain qualifications to properly minister to her class. "Any" teacher will not do. She must be a mature Christian with a knowledge of the Bible. Consecration to God and a love for the children are also at the top of the list. Patience, a calm spirit, imagination and understanding, a friendly, happy manner and skill in handling situations are essentials for every teacher.

All beginner rooms cannot be ideal, but these suggestions may help yours. Provide tables and chairs of right height for children. Be sure the pictures on the wall are eye-level for the children. Keep a picture file and change the pictures to correspond with the lesson. Have two supply cabinets, one in reach of the children and one for the teacher. Make your room bright with paint, attractive curtains and flowers. Decorate your room with a gay border of seasonal figures.

Three principles should be observed in your beginner department. They are: lead the children rather than force them; establish regularity by having a scheduled program; and maintain system and avoid confusion. Work on these consistently and you will have a better department.

Since the little child retains 70 per cent of what he says, he should have more opportunities to express himself in guided conversation during the time he is in Sunday school. The following are some helps in guiding conversation:

Keep your goal in mind at all times. Do not let a few children do all the talking. Make your questions clear. Ask one question at a time. Do not hurry the conversation. Children need a little time to think. Ignore subjects which should not be developed. Do not cut off a child who wishes to contribute something to the conversation.

Take advantage of unexpected opportunities. Nothing must be too small to turn into another means of showing the child that his heavenly Father loves him and thinks about him.

A normal child of four and five years of age must be doing something all the time. If he is not provided with something constructive to do, he will soon occupy himself with some less desirable project. For this reason, upon entering

the room on Sunday morning he should find something that will capture his interest immediately. Try placing around the room books which are in subject or aim to the story for the day, or small mounted pictures, nature interests, figures, blocks, or used peep-boxes. Of course, a teacher is nearby to answer questions or offer help whenever needed.

Change the method of taking the offering frequently and never refer to it as "pennies" for Jesus. Rather call it "gifts" for Jesus or "nickles and dimes". Someone has said, "Bring up a child in the way of giving pennies and, when he is old, he will not depart from it." A glass jar may be used, a miniature offering plate, or, on Missionary Sunday, a boat may be effectively used for taking the children's offering.

In the teaching of beginners, repetition is the most important principle to follow. The memory verse must be often repeated in conversation and in stories. In the large Bible you may mark the memory verse with bright ribbon or a flower sticker and let some child find it. In the springtime mark the page with fresh violets and give a blossom to each child as they say the verse.

Have you ever tried bringing something alive into your classroom to use as an object lesson? Of course, the aim must be on the lesson, and the teacher must be skillful in handling the situation. We suggest gold fish, turtle, baby chicks, a mother cat with kittens, or a pet rabbit for such an object lesson.

From various Sunday schools have been gathered ideas for encouraging attendance. Perhaps you would like to try them in your department:

A train made of bright construction paper is placed on the wall and a snapshot of each child is obtained (with a little patience). When the child is present in Sunday school, his picture is placed on the train by means of a slot cut in each window. Who would want to miss a ride on such a train?

A squirrel or a monkey for each child is scotch-taped to the wall and a marble bag is fastened to the paw of the animal. Every Sunday the child is present a marble is placed in his bag.

Two large posters are used - one with a picture of a sheep-fold, the other with a rugged mountain scene. When a child is present, his sheep is put into the fold and when he is absent, his sheep is plac-

THE BIBLE IS THE WORD OF GOD

("All scripture is given by inspiration of God." 2 Tim. 3:16)

The Bible is the Word of God,
A Guide Book true and tried
To lead alike the young and old
To Christ the crucified.
It's early pages tell of how
In Eden Adam fell,
And God condemned the human race
To suffer death and hell,
But promised, as He placed His curse
Upon the tempter vile,
A seed to bruise the serpent's head
And man to reconcile.
By holy men inspired to write,
The promise oft was given,
Until at last the Son of God
Came down to earth from heaven,
Fulfilling all the prophecies
Of shepherds, priests, and kings;
Which proves the sacred message true
That unto men it brings.
Preserved throughout the centuries
In conflicts fierce and long,
Today the Bible fills the land—
A rock secure and strong.
O seek the shelter that it gives
To every sin-sick soul,
And He who saved His Book divine
Will save and make you whole.

—Dwight C. Ritchie

ed out on the cold mountain side. Of course, every child wants to be in the fold.

Teacher, be on the lookout for ideas for your class. Gather them from every source and put them to work. Every teacher should plan cleverly to increase her class spiritually and in numbers.

The most important, and often neglected work of the Sunday school and beginner department is that of going after the absentees. The love and compassion of the teacher will lead her to seek the absent one and the prospect. A visit to the home of each child is essential, and you will find the parents expect it. Just try the use of an absentee file with an absentee card for each child. You'll be pleased with the results.

We might sum up this article with the observation that it is a JOB to be a beginner class teacher; but you are in a position to originate experiences that will be precious to God, and precious also in the lives of the children, giving them something nothing will ever take away.

Joint C. A. Convention

FRESNO

Memorial Auditorium

NOV. 23, 24, 25